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J. CAPON

# Commentatio ad Cl

ACCEDUNT

ΑΡΙΣΤΟΦΑΝΟΥΣ ΠΛΟΥΤ

ANGLICE AC C



## II.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμ-  
πιοι, γὰρ θεαὶ ἐστε, πάρε-  
στε, ἡμεῖς δὲ κλέος οἶον ἀκούομεν  
οἷτινες ἠγεμόνες Δαναῶν κα-  
τακλινθὲν δ' οὐκ ἂν ἐγὼ μυθή-  
σασθαι οὐδ' εἰ μοι δέκα μὲν γλῶσσαι  
φρονήδ' ἄρρηκτος, χάλκεον  
εἴ μιν Ὀλυμπιάδες Μοῦσαι  
θυγατέρες, μνησαίῃσ' ὅσοι  
ἄρχοντες αὖ νηῶν ἐρέω νῆες

ΙΔΙΟΙ

J. CAPON  
*Royal Technical*  
MONDOVI  
1903



*Hayer fund*

*But nathelees, whil I have tyme and space,  
er that I ferther in this tale pace,  
me thynketh it accordaunt to resoun  
to telle yow al the condicioun....*

— *The Prologue* —

[Compare Homer's introductory lines to the  
catalogue of the ships.]

A LA CARA MEMORIA

DI

## ELECTRA DE' BARONI FATTA

IL CUI

AGITATO, BREVE PEREGRINAR DIETRO SANTITÀ D'AFFETTO FILIALE

E

DEVOZIONE SORORALE

EBBE CORONAMENTO ALFINE NE LA REALITÀ

COL SUGGELLO DE LA MORTE

A LI 17 NOVEMBRE 1900.

A LA MEMORIA GENTILE E DOLENTE

DI COLEI

IL CUI NOME SUONA GEMITO DI POESIA MELANCONICAMENTE

FAVOLEGGIATA

LA CUI

IMAGINE, DILEGUANTESI NEGLI ELISII

IN

UN LENE ONDEGGIAMENTO D'ESILI FASCI DI LUCE

IRRADIA

DI MITE FULGORE L'ANIMO MIO MEMORE

DEDICO PIAMENTE QUESTO VOLUME



Τὸ δὲ διανοεῖσθαι ἄρ' ὅπερ ἐγὼ καλεῖς ;  
at thou mean by thinking what I mean ?

Τί καλῶν ;  
What dost thou mean ?

Λόγον, ὃν αὐτὴ πρὸς αὐτὴν ἡ ψυχὴ διεξέρχεται  
περὶ ὧν ἂν σκοπῇ.  
thinking I mean the speechfying of soul with  
itself about what it beholds.

. . . . .  
ὥστ' ἐγωγε τὸ δοξάζειν λέγειν καλῶ καὶ τὴν  
δόξαν λόγον εἰρημένον, οὐ μέντοι πρὸς ἄλλον  
οὐδὲ φωνῇ, ἀλλὰ σιγῇ πρὸς αὐτόν.

I mean by thinking to speak and by thought  
a word spoken, not to another, or orally, but  
silently to oneself.

ΠΛΑΤΩΝ — ΘΕΑΙΓΗΤΟΣ — 190.

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## Al lettore,

Quel che dissi nel mio primo volume « *Commentationes ad Chaucerum* » (1) circa l'affinità di de la poesia del Chaucer, là ove è più serena e diafana, con l'arte Omerica può parere ardito del pari può parere il ravvicinamento che tra la molle fluidità sonora de l'arte Chauceriana e l'agreste odor di timo del mimo Teocriteo offre, certo per caso, qualche punto di contatto con la poesia Chauceriana, un senso di comune ideale, di naturalismo sereno e radioso, saliti Teti dal fondo de l'oceano.

Ma superlativamente ardito certo parrebbe gliere od, a dire più proprio, contaminare ora in questo secondo volume le due forme l'aristofanea e la chauceriana.

Impossibile ravvicinarle se non a brevi scorcio.

Una parola può bene avere varie accezioni.

(1) J. CAPONE — *Commentationes ad Chaucerum*: Θεοκρίτου Συρακουσίου ἢ Ἀδωνίου Εἰδύλλιον ιε' — Ὀδυσσεΐας θ. Ὀδυσσεύως Σὺν Φαίακας — Ἀριστοφάνους Σφηκίς, Ἰππῆς, Θούσαι. — Ἰλιάδος ξ. Διὸς ἀπάτη. — In *Maltese* — Modica — MDCCCCIII.

Contaminazione diceasi da' commediografi romani in un senso peculiare, determinato.

Contaminazione specifica vergiliana e staziana il Raina incisivamente dice l'episodio Ariosteo di Cloridano e Medoro e contaminazione in senso latissimo ed analogico io dico questa mia che segna nel mio pensiero i contatti ideali che intercedono tra l'arte Aristofanea e l'arte Chauceriana.

Ancora, nel volume precedente ho tentato di riprodurre tradotto l'episodio de li amori di Ares ed Afrodite (Odissea, lib. 8. vv. 266-366).

A. Olivieri, ne la puntata de la « Rivista di Filologia e d'Istruzione Classica » de l'Ottobre 1902, lo distende ed accorcia e spezzetta in istrofe ternarie con prestezza e levità d'ingegno singolari. Eccole voltate a la meglio in prosa italiana, interpunte di tratto in tratto di brevi accenni e spunti critici.

- I — *Di Ares li amori con Afrodite, di sacro mirto cinta; come pria mesciuti si furo ne 'l palagio di Hephaistos furtivi, come quegli molti doni offerì, la moglie lordò ed il letto.....*
- II — *di Hephaistos illustre. Di lungi, a lui nunzio venne Helios che li vide mescersi in amore. Hephaistos, appena ode la triste nuova,*
- III — *corre a la fucina, torvi pensieri nel cerebro volvendo, sul ceppo affige un' ampia incude e reti batte rigide, indissolubili, onde ambo rimanere invescati vi possano.*
- IV — *Poichè ebbe la fraude ordita, contra Ares irato, corre a l'alcova, ove il caro talamo gli giace ed a la lettiera intorno spande sue reti;*

V — *innumere reti ecco dal tetto giù pendono, ragnatele sottilissime che niun veder potrebbe, niun pur de gli Dei immortali; con sì fine fraude desse son conteste.*

VI — *Poichè irretito ebbe il letto così, finge Lemnos adire, ben costrutta città, a lui più che ogni altra terrestre cittate cara.*

VI — *Cieco, oh! no, Ares da le auree redini spia.... adisce la magione d' Hephaistos illustre, d' amor raggiante per Afrodite di sacro mirto cinta.*

L' inciso: appena egli vede Hephaistos, illustre artefice, lontanare — è stato espunto.

Sebbene io non vegga chiara la ragione, perchè debba ritenersi interpolato, non discuto la cosa e passo oltre a tradurre:

VIII — *Ella, tornata or ora da l'onnipotente Cronide, è là assisa. Ares entra, le stringe la mano e, chiamandola per nome, le parla così:*

IX — *Su, amica, a letto, ad addormirci. Hephaistos è lungi di casa, via; verso Lemno volge ai Sintii da la selvaggia roce.*

X — *Così egli parla; in lei un subito desio di giacere arde, conflagra ed ambo, recatisi a letto, giacciono. Loro intorno le reti conteste da l'industre Hephaistos si spandono...*

L' inciso: nè muoversi, o levarsi più possono — è stato espunto. Senz' arie dottrinali, mi sia lecito dire ch' il trapasso rapido da un soggetto a l' altro solo non licenzia chicchessia a ritenere il verso interpolato.

XI — *E d'un subito veggono che non havvi via alcuna d' evadere. L' illustre claudicante Artefice s' av-*

im'anco di giungere a  
s, su in vedetta, la no-

letta magione, il cuore  
fede di Kirchhoff e di  
e de' manoscritti ne è

petto gonfio di collera,  
, udito dagli Dei tutti.  
i immortali, venite a ve-  
ibili cose, come me zoppo

i Ares omicida, perchè  
r'io ebbi le gambe torte.

? Eglino non avrebbero  
armi così. Mirate come  
mio letto; io, nel ve-

io mica tanto ora, per  
più non vorran giacer  
li terranno intescati,  
non m'abbia reso i nu-  
per la lasciva, impu-  
a pulcherrima, ma non

T-XVII l'Olivieri non  
conserva, grazie ad un  
a tratto si avvede.

convengono a la bron-  
eidaon, scotitor de la

*terra, viene Hermes, dator di bene, viene Apollo  
dal lungi saettante arco d'argento.*

XIX — *Le Dee sole rimangono pudibonde a casa. Si  
soffermano ne l'atrio li Dei, datori di bene, in-  
stinguibile un riso da' lor petti rompe.*

*L'inciso: vedendo la fraude de l'industre Hephai-  
stos, è espunto, perchè interpolato ad opera di chi  
volle connettere il fin qui detto col resto.*

*I versi seguenti, che non offrono mezzo di scin-  
derli in istrofe ternarie sono del pari espunti:*

*Sì l'un dicea a l'altro occhieggiando: non sempre  
riescon le male azioni; il lento talvolta giunge il ve-  
loce, come Hephaistos, benchè tardo, ha giunto Ares, il  
più veloce degli Dei che ne l'Olimpo seggono, non al-  
trimenti, essendo quegli zoppo, che per fraude; egli gli  
dare quindi la multa.*

*Mentre così l'un l'altro ciangottan, ad Hermes dice  
il famoso Apollo, figlio di Giove: O Hermes, figlio di  
Giove, nunzio, di beni dator, ti piacerebbe, in così  
forti attorcenti catene stretto, godere il letto de l'aurea  
Afrodite? Gli risponde l'Argifonte, portator di mes-  
saggi: oh così fosse, o illustre lungi saettante Apollo!  
Anco se di triple reti o senza numero e voi, Dei e dee  
tutte foste a guardarmi, vorrei goder il geniale letto de  
l'aurea Afrodite. Sì egli disse ed un riso ruppe da 'l  
petto degli immortali.*

*Ad A. Olivieri, uom grave e molto intinto di eru-  
dizione, non entra che Poseidaon possa aver riso a  
l'accenno maliziosetto di Apollo; non entra che gli  
Dei possano ridere in un primo momento e moraliz-  
zar poi.*

Io spalanco tanto di bocca da lo stupore dinanzi a la sua esegesi critica, senza, a dir vero, esserne del tutto persuaso.

XX — Poseidaon tuttavia non ride, ma prega insistentemente Hephaistos, industriale artefice, a sciogliere Ares e questa aligere parole gli volge:

XXI — Scioglilo. Affè mia, egli ti risarcirà, come vuoi, il danno quì in cospetto degli dei immortali. Gli risponde l'illustre in ambo i piedi torto:

XXII — Non chiedermi, Poseidaon, scotitor de la terra, ciò.... Come 'l potrei legare al cospetto degli immortali, se Ares ne uscisse libero e de la rete e del debito.

L'inciso: *trista cosa è malleare i tristi*, è espunto, perchè parentetico e si aggreggia ne 'l novero dei soliti adagi e mottetti (*ἀπαξ εἰρημένα*).

XXIII — Gli risponde Poseidaon, lo scotitor de la terra: O Hephaistos, se Ares, non solvendo il debito, fugge via, io stesso ti pagherò.

XXIV — Di rimando l'illustre in ambo le gambe zoppo: non è gentile, nè conveniente respingere la tua parola. — Sì dicendo, i ceppi con forza frange loro Hephaistos. —

XXV — Eglino, a pena liberi de la loro forte rete, springan d' un subito da 'l letto, Ares corre in Tracia, Afrodite, del riso amica, a Cipro.

L'inciso: *a Pafos, ove a lei un boschetto verdeggia ed un altare fumiga*, è stato espunto, perchè meramente dichiarativo.

XXVI — Laggiù le Cariti la lavano e l'ungono d'olio d' ulivo, stillante ambrosia, per cui gli Dei cre-

*scono in beltà ed intorno le avvolg  
dioso manto, miro a vedersi.*

Da questi concieri che io mi son fern  
tal poco a rilevare con dubitoso accento  
glia, esce disciolto e scolorito, oh! quante  
quello che gustammo e studiammo integ  
epico de li amori di Ares ed Afrodite.

Alcuni, assumendo vesta di critici e fi  
fannano con fiducia eccessiva ne la loro  
a dichiararlo cosa a sè stante ed intere  
riormente nel poema Omerico.

Via! Non è il caso di chiedere in siff  
critiche piena consistenza e certezza di v

Eppur, siamo giusti, se filar ed annasp  
ture è lecito, rifondere di pianta un inte  
pico e gettarlo in istrofe è un po' arrischis

Mondovì, il 1° Aprile 1903.

*Gino C*



*The noble rhetor poet of Britain*  
Il nobile oratore e poeta de la Britannia ,  
*that worthy was the laurer to have*  
ben degno di cingere il serto  
*of poetrye and the palm attain ;*  
di poesia e conseguire la palma ;  
*that made first to distil and rain*  
quel desso che fece pel primo stillare e piovere  
*the gold dew-drops of speech and eloquence,*  
auree goccirole rugiadosa d' eloquio  
*into our tongue through his excellence,*  
ne la nostra lingua mercè la virtù del suo stile,  
*and found the flowers first of rhetoric,*  
ed escogitò i primi fiori retorici  
*our rude speech only to enlumine,*  
per alluminare la nostra rozza lingua,  
*out of our tongue tanoyede all rudeness*  
per detergerla d'ogni asprezza  
*and to reform 't with colours of sweetness,*  
ed irradiarla di miti suffusi colori,  
*wherefore let us give him laud and glory,*  
di ciò tributiamogli lode e gloria  
*and put his name with poets in memory.*  
ed aggregiamo il suo nome nel novero de' poeti.

**John Lydgate.**



# I

Ἄσκηρ πρὶν μὲν ἑλαμπες ἐνὶ ζώοισιν  
Νῦν δὲ θανῶν λίμπεις ἔσπερος ἐν φθ  
ΠΑΑΤ

The whole field of Chaucer's poetry may be described as a soft veined green field, relieved with the artificial ineffective classical line drawn with accuracy enough to enable us to retain precisely and know to the full what the really have been.

I know not anything so exceedingly wonderful, worth never fading from the book of Chaucer's truly picture of the friar.

There is not a mistaken line on the bodily moral corrupt features of the man with limbs plente and assuredly a soul in them; there is wholesome encumbrance of detail.

The lightsome finess of the chiselling and the finish of portrature, until the whole of the soul is sapped away, gives the figure-sub

wer and casting of clear human lines  
with lasting admiration, delight and

ere was, wanton and merry, a limiter,  
in; in all the four orders, there is none  
so much gossip and fair language. He  
at many a marriage of young women at  
of his order he was a noble pillar. Well  
miliar was he to country franklins and  
worthy women, for he had powers of con-  
said himself more than a curate, for he  
was licensed. Well scarcely he heard con-  
pleasant was his absolution. He was an  
ive penance, wherever he knew he should  
ance, for gifts to a poor order are sign  
well shriven; for if one gave, he durst  
ew that a man was repentant, for many  
d-hearted that they cannot weep, although  
hart; therefore, instead of weeping and  
must give silver to the poor friars. His  
er crammed full of knives and pins to  
wices; and certainly he had a merry  
uld he sing and play the chrotta (1); as  
) he got utterly the prize. His neck was  
ily, thereto he was strong as a champion,

*Achilleica, chrotta Britanna canat.*

With his Achillea, with his crowd the Briton sing]

Fortunatus - Bishop of Poitiers (VI Cent.).

an or minstrel's song. [scotch yed, to fib.]

he knew the taverns well in all the town and every hostler and tapster better than a leper or a beggar, for with such a worthy man as he it did not comply to be acquainted with lepers; it is not honest, it is no gain to deal with such poor folk, but only with rich people and victual-sellers and, above all, wherever profit should arise, he was courteous, lowly and serviceable. There was nowhere so virtuous a man. He was the best beggar in his house; for, though a widow had but a shoe, so pleasant was his *IN PRINCIPIO* that he would get a farthing more; his alms-fee was by far greater than his rent and he could romp, as a whelp, about. In arbitration-days he could much help, being not threadbare-coped, like a cloisterer or a poor scholar, but a master and a pope like. Of double worsted (1) was his semicope, round as a bell out of the press, somehow he lisped for wantonness to make his English sweet upon his tongue and in his harping, when he sang, his eyes twinkled (2) in his head aright, as the stars do in the frosty night. This worthy limiter was called Huberd.

We need not wander at hearing this querulous squeaking of our greedy churl.

If not so, what would be the use of being a pig at all, and have the grease wagged as a quagmire?

---

(1) So called from the village of Worstead in Norfolk, where Flemish weavers, brought over by Edward III about 1331, made this kind of cloth.

(2) *I see his eyes twinkle yet....*

*Tennyson.*

Such bitter words, levelled by Chaucer against friar Huberd, not in hatred, but in satirical good humour, prove, if not his steadfast will to burn those bristly fat-grown creatures — a full-bladder like — out of his country, at least his being somehow disgusted with them, (whom the fatal gift of wealth had utterly demoralized) and his yearning towards those persecuted Lollards, fighting to heal the Church, sick of pride, wordliness and much else.

The like, with still more emphasis, did another unknown poet, who may be — Mr Skeat almost guesses, — the author of *Plowman's tale* (1), first printed in 1542 in Chaucer's works.

Cheery, red-faced, yet with much of angry bitterness even in his visage, now and then distorting into the attempt at a laugh, Carion, a slave, hovers first in Aristophanes' *Plutus* along the stage and presents his master, Chremylos, in by no means dark hieroglyphs, his own petition of grievance.

Let us but have an echo, however faint of his hoarse wailings, quite akin to our Friar's loose loud rant, and scurrilous eaves-dropping, before setting out on our gloomy marching.

Ὡς ἀργαλέον πρᾶγμα ἐστίν, ὦ Ζεῦ καὶ θεοί,

Right troublesome it is by Jove and Gods

---

(1) He alludes probably to his *Plowman's Creed*, when his Pelican says — *of freres I have told before* — *in a making of a Crede.* —

δοῦλον γενέσθαι παραφρονοῦντος δεσπότου.

to be a foolish master's servant.

ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχῃ,

May the servant suggest the best thing worth doing,

δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,

should not his master think to assert it in the fact,

μετέχειν ἀνάγκῃ τὸν θεράποντα τῶν κακῶν.

needs must the former be in for a list of mischiefs.

τοῦ σώματος γὰρ οὐκ ἐξ τὸν κύριον

God by no means allows us to be our own men,

κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐκωνημένον.

but the tyrant's who purchased our body.

καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξία,

Matters do seem to be getting so. To the oblique God,

ὃς θεσπιφδεῖ τρίποδος ἐκ χρυσηλάτου,

who vaticinates from his golden tripod,

μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι

such a fair complain I lay, why he, being a

ιατρός ὢν καὶ μάντις, ὥς φάσιν, σοφός,

knowing physician and a foreteller, as the tale runs,

μελγχχολῶντ' ἀπέπεμψε μου τὸν δεσπότην.

may have sent my master back gloomy and raging,

ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,

bent to follow a blind man,

τοῦναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.

[acting contrarily to what becomes him to do,]

οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα.

for it is the seeing-people who should lead the blind;

οὗτος δ' ἀκολουθεῖ, κάμει προσβιάζεται,  
 my master is led by a blind-man instead, and forces  
 καὶ ταῦτ' ἀποκρινομένω τὸ παράπαν οὐδὲ γρῦ.  
 even me and to me who ask him, answers not even  
 by a grumbling.

ἐγὼ μὲν οὔν οὐκ ἔσθ' ὅπως σιγήσομαι,  
 I, however, by no means intend keeping myself silent;  
 ἢν μὴ φράσῃς ὃ τι τῷδ' ἀκολουθοῦμέν ποτε,  
 unless thou render me up the tale why we pursue  
 ὦ δέσποτ', ἀλλὰ σοι παρέξω πράγματα.  
 this fellow, o master, thou shalt have annoyance by me;  
 οὐ γάρ με τυπήσεις στέφανον ἔχοντά γε.  
 thou canst by no means strike me, for I am graced  
 [with the crown.

Curious to begin with, such a talking and whooping—a speaking-trumpet like—such gesturing and undisguised meddling and obtruding.

Decidedly such a brazen dog sure we never met; we hear some of his whimper which echoes like the beginning of a bark.

*A merchant was there with a forked beard, in motley arrayed, and high on horse he sat; upon his head a Flemish beaver; his boots clasped fair and featly; his reasons he spoke full jollily, sounding always the increase of his winning. He would the sea were kept at any cost between Middleburgh and Orwell, well could he sell shields in exchange. This worthy man so full well set his wit that no wight knew he was in debt, so stately he was of his governance as to his bargains and borrowing transactions (CHEVYSSAUNCE). For truly*

*he was a worthy man withal and, to say the truth, know not how men call him.*

A man of solid structure, acutely feeling wher the shoe pinches, this our merchant, with too roguish an expression of countenance. A man, whose remonstrating and arguing is of a remarkable really meaning to us.

We can through him get a somewhat ocular view of the London merchant's character and affairs.

He reminds us of the Association of Merchant Adventurers which was chiefly erected in the thirteenth century by the Mercers as the Guild of St. Thomas à Becket, with the view of protecting english trade abroad—an Association most serviceable either to producers or traders.

But we will not speak of that now: one word we must still spend on Chaucer's clerk and go hastily on.

*A clerk there was of Oxford also, that unto long had far gone, his horse was as lean as a rake and he was not right fat I undertake, but hollow and sober looking; full threadbare was his uppermost courtesey, for he had got himself no benefice yet, nor he was worldly enough to have any office, for him it was liefer to have at his bed's head twenty books, clad in black or red, of Aristotle and his philosophy than rich robes or fiddle or gay psaltery; though a philosopher, he had but little gold in coffer; all that he might seize (NEXT) of his friends, he spent on books and learning and busily prayed for the souls of those who gave him wherewith to get himself schooled. He took the most care and heed of study; he spoke no word more than need*



*ful and such one was said shapely and reverent, short, quick and full of high sentence. Sounding moral virtue was his speech and gladly would he learn and teach.*

Such is the clerk of Oxford as sketched by Chaucer, and assuredly he forms for us a lively and genial picture, a miniature-image resembling him on the whole, even if defective and disagreeing in some petty bodily peculiarities, as a six pence does a half crown.

Poor, lean, worn out, a very consumptive figure truly, a spirit laden with deep spiritual feeling.

Raised on frugal oat-meal, gone lost to the world yearning after pleasure and wealth, a walking sack of philosophical knowledge (chiefly a digest from Aristotle's books), he has still some claims on our attention, when strikingly paralleled to the fat-grown Chaucerian monk, who letting schoolmasters puzzle their brain with grammar nonsense and learning, instead of conforming to cloister regulations, takes all to hare-hunting.

Though Chaucer's visit to Petrarch is known to us on no evidence whatever, yet a somewhat historical dusky preliminary item of it, to begin with, may be drawn from our Clerk's assurance in the prologue to the Tale of Griselda [to have learnt it from Petrarch at Padua] and from the shocking coincidence of the embassy of Chaucer to Genoa in 1373.

Even if we doggedly wish to believe nothing on the matter, except what rests on a steady historical basis, there is no need at all to blow out of our mind James Russell Lowell's opinion that Chaucer may have somehow reverberated his own person in his

clerk's picture, an intrinsecal inference this quite agreed upon.

*A serjeant-at-law, wary and wise who often had been at the church-porch (Parvys), with every excellence refined, was there also. He was discreet and reverend (at least he seemed so); his words were so wise to be often justice in Assize by patent and full commission, out of his science and high renown. Many a fee and a robe had he, so great a purchaser was nowhere anybody; all he hold indeed in fee simple, that his purchases might by no means be infected or somehow clogged. Nowhere was a busy man as he, and yet he seemed busier than he really was. In court terms he had all law-cases and dooms from King William's; thereto he could pen and write down such a writing no wright could pinch and cavil at. Every statute he knew fully by heart. Homely he rode in a medley coat, gilt with a barred silk belt. About his array I tell no longer.*

Let us give due credit to our spirited judicious serjeant-at-law's shrewdness for his getting any entail loose and own that he has quite a right to brag of being plentiful of affairs, with the gravity of a man, whom many years spent in the study of law entitled to counsel with authority.

So Falstaff, whose business in life is far different, craves he could be divided like a bribe-buck: *each a haunch*, and we hardly know which is the more braggart.

*A franklin was in this company, white-bearded and red complexioned; well loved he on the morning to sop in wine; to live delightfully was ever his wont,*

was own son of Epicurus, who held opinion full  
t to be perfect happiness. A great householder  
ie, a St. Julian in his country: his bread and  
re always the best; nowhere was anyone better  
ed with wine than he. Never his house was with-  
aked meat—either fish or flesh—all the dainties  
ever thought snowed plenteously in his house. He  
ed them with the seasons of the year. Many a fat  
idge he had in the mew and many a bream and  
he had in the stew. Woe to his cook, if, by chan-  
sauce were not poignant and sharp and his gear  
; his table in his house stood always prepared  
day long. At sessions he was lord and sire, often  
i been knight of the shire. An anlace and a silk  
e hung at his waist, white as morning milk. He  
een a sheriff and a counter. Nowhere was such a  
y vavasour.

noticeably ruddy Epicurean man indeed.

aucer gives us, through him, some shadowy  
erings of the free land-owner's rank in the  
ltural economy of middle ages.

anklins held their tenures, and out of them  
ie enriched, without depending on any other  
be king.

doubt, their importance and value are by no  
; little and negligible; they were the great sti-  
ors of such improvements in husbandry as the  
ould practise. The new agriculture would have  
greatly retarded without them. As we pass from  
er's franklin to Aristophane's Chremylos, though  
is now uttered to us a call into the far-rea-

ching fields of the early greek history a  
 glish feudal period of the fourteenth cen  
 der to detect certain, by no means light,  
 or evidences, either of likeness or of unlike  
 are to be found in the bodily features,  
 speech of both these interesting specimen  
 type of his class, sharing in and bearing  
 mony to the feeling and spirit of his own  
 will in no wise try to enter now into such

This I hint only to arouse my reader  
 in the least to a sense of the breadth of  
 mediaeval spirit, either agreeing or disag  
 the ancient greek spirit—important eno  
 worth the pains of some examination.

Chremylos, thinking to still Carion's  
 stionings rudely replies him thus:

μὰ Δι' ἀλλ' ἀφελών γε στέφανον, ἔν λυ  
 By Jove, I shall pluck thy crown off, if thou  
 ἵνα μᾶλλον ἀλγῆς.

that thou mayest more sorely suffer.

Whereupon Carion tries presently a s  
 ring wile to prevail and with meek and aff  
 says:

λῆρος· οὐ γὰρ παύσομαι,

Nonsense. I shall by no means cease,

πρὶν ἂν φράσῃς μοι τίς ποτ' ἐστὶν οὗτος  
 unless thou say who this fellow is;

εἴνους γὰρ ὧν σοι πυνθάνομαι πᾶν σφόδ  
 the love I bear thee is in fault why I am  
 [pains of asking thee with such a

stant mad  
t any lon-

owing ban-  
ERED WITH  
pleasant, if  
s.

ἀρ οἰκετῶν  
le it from  
my slaves  
στατον.  
thievish.

eous man,  
erty.

εἰς  
s, lawyers

θεόν,  
ous' dome;  
ν σχεδόν  
ricken life,

ἤδη νομιζῶν ἐκτετοξεῦσθαι βίον,  
 I felt come almost to end,  
 τὸν δ' υἷόν, ὅσπερ ὢν μόνος μοι  
 I begged of him to advise me, sh  
 my only  
 πεισόμενος εἰ χρὴ μεταβαλόντα  
 forcibly put off his righteous cue  
 εἶναι πανούργον, ἄδικον, ἰγιές μ  
 and turn out a rascal, nefarious,  
 ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας  
 for life rears from this its best

Καρ. — τί δῆτα Φοῖβος ἔλακέν ἐκ τῶν

Car. — What did Phoebus' laurel crown

Χρ. — πύσει. σαφῶς γάρ ὁ θεὸς εἶπέ  
 Thou shalt know. Clearly the God  
 ὅτῳ ξυναντήσαιο πρῶτον ἐξιόν,  
 the first I should meet, on going  
 ἐκέλευσε τούτου μὴ μεθίεσθαι μ'  
 he bade I ought never since to  
 πείθειν δ' ἐμαντῷ ξυνακολουθεῖν  
 nay I should get him persuaded to

Καρ. — καὶ τῷ ξυναντῶς δῆτα πρῶτῳ

Car. — And whom didst thou meet first

Χρ. — τουτῷ.

Chr. — This fellow.

Καρ. — εἴτ' οὐ ξυνίεις τὴν ἐπίνοιαν τοῖ

Car. — Dost thou not perceive the God'  
 φρίζουσαν ὃ σκαιότατέ σοι σαφέ  
 which expectorates itself into cl

rov ;  
bring thy  
the town ?

lind man  
τὸ Συμφέρον  
S WORST  
χρόνω.

ro ῥέπει,

αὐτὸν φράση,  
this fellow  
ζῶν  
re,  
ἐνθαδί,  
us here,  
τι νοεῖ.  
acle means.  
s, true ima-

a dyer and  
confrater-  
their gear  
-shaped, but  
and pouches  
air burgess

*sitting in a guild-hall on the dais, an shapely seemed to be an alderman.*

*For they had cattle and rent enouves were assentient and by no means is well to be called madam and go to and royally wear a mantle on.*

Of the mediaeval alliances and of with their apprenticeship, chapters oaths, what they were and which in the social warfare of early England, hardly a thing is worth remembering.

This of self-governing corporation and personal property, a law and order, this of crafts, congregations enacting their own by-laws, taking up their own business, was a natural necessity in the mediaeval circumstances, nothing of superfluous, or even mischievous.

At their heart there lay always a practical efficiency, affecting the labour-ways for many centuries, till, their time being over, they were first declared felonious by the Statute of 1361, (the second plague's year) and then were abolished or somehow ordered to vanish.

*They had with them a cook to be with marrow-bones, powder—merchant, to well he knew a draught of London ale to seethe, boil, fry, make mortresses and*

One of Chaucer's liveliest sketches of portraiture. A drunkard scapegrace.





trary upon his clear and comprehensive genius, flew in gold dew drops of speech (1).

*Hardy he was and wise to undertake; with many a tempest his beard had been shaken. He knew well all the havens, as they were, from Gothland to the Cape of Finistere and every creek in Britain and Spain. His barge was called the Magdalein.*

*With us there was a Doctor of Physics; in all this world none like him to speak of physic and surgery, for he was grounded in astronomy. He kept his patient still alive by his natural magic. Well he could foresee when, the stars being in ascendant, it was shapely to draw images for his patients. He knew the cause of every malady, whether hot, cold, moist or dry, whers engendred and of what humour; he was a very perfect practitioner. Scarcely known the cause and root of the harm, he gave anon to the sick his bote. Well ready had he his apothecaries to send him drugs and electuaries, for each of them made something to gain, their friendship was by no means new. Well he knew the old Esculapius and Dioscorides and eke Rufus, old Hip-*

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(1) SHOWERS OF HOARSE OATHS I should have better said. It is very curious — Bernard H. Baker remarks — that English authors, from Chaucer to Dibdin, Gay's BLACK EYED SUSAN only excepted, invariably describe a sailor as the greatest ruffian unchanged. For further notices see: P. Q. KARKEEK'S CHAUCER'S SHIPMAN (*Essays on Chaucer*, XV., published by Chaucer Society).



*who durst to precede her in the church offerings, and if such a one had been, certainly she was so wroth to be out of all charity. The coverchiefs she wore on her head on Sunday were made of a well fine stuff, I durst swear they weighed ten pounds. Her hoses were of a fine scarlet red, full narrow-tied, and her shoes well moist and new; bold was her face and fair and red of hue. She had been a worthy woman all her life, husbands at church door she had five, without mentioning several other romping-parties in youth, but thereof it does not need to speak as now. Thrice had she been at Jerusalem; she had past many a strange stream; at Rome she had been and at Bologna, in Galice, at St. James, and at Cologne; she knew much about wandering by the way. Goat-toothed was she, to say the truth, riding easily an ambler, well wimpled; on her head a hat as broad as a buckler or a targe, a foot-mantle about her large hips and on her feet a pair of sharp spears. In fellowship well could she laugh and carp. Love remedies she knew by chance, being so familiar with old love dance.*

A piece of life it is as real to us as any we perceive and know daily from living it.

Alisoun, the wife of Bath, is none of those who loathe the honeycomb; as froward and shrewd a lusty jade as Socrates' Xantippe, as unalterably and pesteringly corrupt and tainted in unchaste desire as Aristophanes' ΓΡΑΥΣ (a lascivious and wooing turtle, though well nigh worn to pieces with age). Such she is and such she remains throughout her life course; she can be no other: so much of the devilish, waspish, sinful, luxurious spirit feeds her heart.

TROTH, THE OIL OF WANTONNESS THAT IS IN HER COULD SET HELL ON FIRE. SHE IS HARD UPON HER FIVE HUSBANDS, PURSUES THEM UNINTERRUPTEDLY WITH HER SOUL OF JEALOUSY, IS MOVED TO WOO LAST A CHEERFUL OXFORD CLERK OF TWENTY FOR HER FIFTH HUSBAND, ON SEEING WHAT SLEEK SMOOTH PAIR OF LEGS HE HAD, AS HE ATTENDED MOURNINGLY HER FOURTH HUSBAND'S UNTIMELY COFFIN. ONCE HE CUFFED HER BY THE EAR, GETTING HER THUS TO BECOME DEAF. SOME OTHER TIME, SHE, UNMANNERED WIXEN, STRUCK HIM UPON THE CHEEK AND HURLED HIM TO ROLL DOWN BACKWARD IN THE FIRE. HE ROSE SUDDENLY UP — A BOLD RUGGED LION LIKE — AND SMASHED STRAIGHT HER HEAD. SHE LAY A LIFELESS CORSE-LIKE, *he started*, HIS CHEEKS BLANCHED WITH FEAR, WILLING TO RUN AWAY. SHE WOKE SUDDENLY FROM HER MOMENTARY FIT, AND HUMBLY BEGGED TO KISS HER SLAUGHTERER BEFORE DYING. WHEN HE STOOPED, SHE BIT HIM, A FOUL TOAD-LIKE.

Fine in faith. The touch of sharpness and hardness has been carried far enough here.

So far of the wife of Bath, by whom Chaucer happened to feel his imagination caught.

A vulgar buxom termagant of a wife as sincerely painted as Aristophane's aforesaid rotten ΓΡΑΥΣ.

Chaucer and Aristophanes show no outward reference whaterer each other; but look farther into them, and you will see such and such wonderful alike allegiance to truth, such an equal worthy preciousness in their portraures that you might now lean on them with full trust in the survey of ancient life, without any fear of blundering in your in-

ferences. Should both the women come in our way, we might see them such as Aristophanes and Chaucer, faithful reflectors, show us, and we might therefore be led to feel the mediaeval and ancient world be as real and consistent and fathomable as the world we live amidst.

It is in fact by no means a dream of ours but the precisely fixable feeling the reality would awake in us, if we might verily see Aristophanes ΓΡΑΥΣ turn round towards her blooming youth [THE APPETITE OF HER EYE WOULD SCORCH US UP NOW AS IT DID SEVERAL CENTURIES AGO] or if we might overhear her say unto Chremylos thus:

πέπονθα δεινὰ καὶ παρίνομ', ὦ φίλτατε ·

I did suffer a dreary, iniquitous distressful stroke, sir;

.... ἀκούε νυν · ἦν μοί τί μερίκιον φίλον,

hark! I rejoiced once in an engaging lovely chit,

πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν

poor as a church mouse, yet with a face exquisitely

καὶ χρηστόν · εἰ γάρ του δεηθεῖν ἐγώ,

moulded, handsome and mannerly: every thing I would

ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς ·

fain have, he did me daintily and gracefully;

ἐγὼ δ' ἐκείνῳ πάντα ταῦθ' ὑπηρετοῦν —

therefore willingly I did pleasure him.

So far the complaining hussey; but if any one would pry further into the flesh of an old woman full of lecheries, he may follow the scornful dialogue, whisking and winding itself into fulfilment.

many a flush of saun-  
dightliness.

ἔδειθ' ἐκάστοτε;

re thee?

αἰῶς μ' ἡσχύνετο.

he revered me;

ἦτοσ' εἴχουσιν

twenty silver

ὑποδήματα ·

for his socks,

χιτώνιον

st a boddice bought,

λατίδιον ·

he might perhaps

τεττάρων.

r bushels of corn.

μισπρίας

excess of eagerness,

ίας οὐνεκα,

ed for, but just

εμνητό μου.

ring my cloak, he

uding record of me,

ὃν νοῦν ἔχει

longer sticks to it;

ἔτηκεν πάνυ.

RIT OF HIS DREAM.

ἔτα τούτων;







Γρ. — ἀλλ' οὐδέποτε με ζῶσαν ἀπολείψειν ἔφη.

Yet he took a great oath never to quit me for life.

Χρ. — ὁρῶς γε· νῦν δέ σ' οὐκέτι ζῆν οἶεται.

Just so; he thinks thee no longer alive.

Γρ. — ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ', ὦ φίλτατε.

For I got liquefied by grief, sir.

Χρ. — οὔκ, ἀλλὰ κατασέσηπας, ὥς γ' ἐμοὶ δοκεῖς.

Thou hast got putrefied, methinks.

Γρ. — διὰ δακτυλίου μὲν οὔν ἔμεγ' ἐν διελεύσαις.

Through a ring thou couldst get me to pass.

Χρ. — εἰ τυγχάνοι γ' ὁ δακτύλιος ὢν τηλία.

If such a ring were a sieve.

Γρ. — καὶ μὴν τὸ μερῖκιον τοδὶ προσέρχεται,

O! there my charmer goes; he most shockingly

.... ἔοικε δ' ἐπὶ κῶμον βαδίζειν.

looks like one going to revelling.

Her lovee moves forward indeed; uncerimoniously, yet what help? He (A HOWLING SCAPE-GRACE OF A LAZY PERT SARCASTIC MOOD, ALMOST DISGUISED IN LIQUOR) draws on mere to peck our foolish old harridan who chafes and fumes ever worse. Hark!

NEANIAΣ. — ἀρχαία φίλη,

YOUTH — old lovee of mine,

πολιὰ γεγένησαι ταχύ γε νῆ τὸν οὐρανόν.

how suddenly has the ruby of thy cheeks blanched!

.... ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί,

Ye, Poseidon sea-god, and ye, Gods of old age,

ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει. [visage]

how many foul wrinkles this crone hath in her

— τὴν δ' ἄρα μή μοι πρόσφερ'.

I oh! approach me not thy taper.

έντοι λέγει.

is right indeed,

· αὐτὴν εἰς μόνος σπινθὴρ λάβη,

single spark touched her,

γαλαϊὰν εἰρεσιώνην καύσεται.

ld take fire as an old dried votive wreath.

λει διὰ χρόνου πρὸς με παῖσαι;

rt thou willing to play a game with me?

τάλαν; — ΝΕ. — πόσους ἔχεις ἐδόντας;

here, lewdster? — ΥΟΥΤΗ. How many

· γνώσομαι [teeth hast thou?

make me almost ready to bet:

· ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.

either three or four.

ρισον· ἓνα γὰρ γόμφιον μόνον φορεῖ.

y — She hath only one cheek-tooth.

νται· ἀνδρῶν, οὐχ ὑγιαίνειν μοι δοκεῖς,

most wicked of all men, I think thou

λε ποιῶν ἐν τοσούτοις ἀνδράσιν.

e gone mad, since thou darest to make

me a washing tub in these men's eye.

μο μεντᾶν, εἴ τις ἐκπλύνειέ σε.

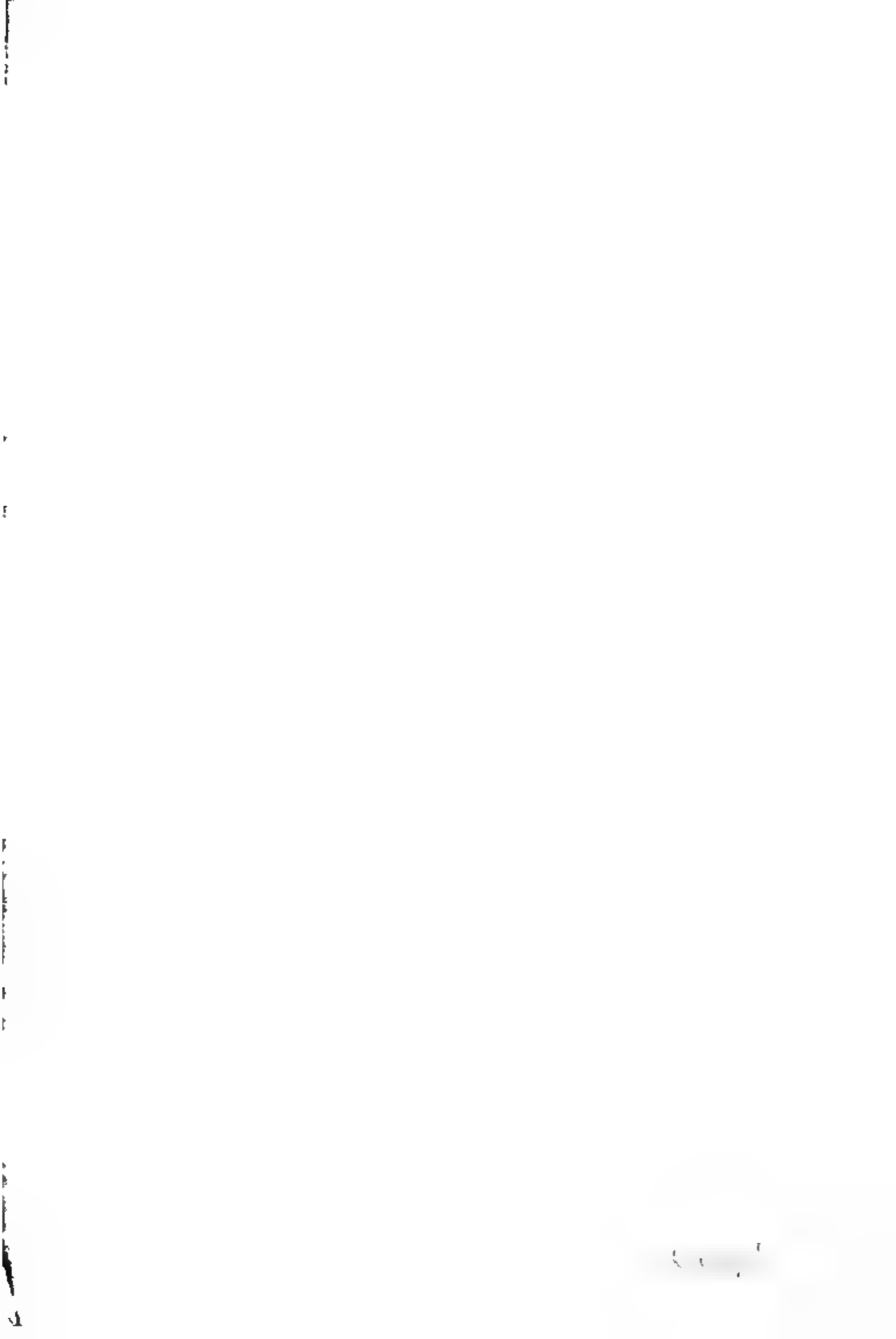
If afraid thou wilt have need of a wash-

throwing thee into the water will do thee

fit.] \* [SHAKESPEARE'S M. W. of W. III-2].

τ', ἐπεὶ νῦν μὲν καπηλικῶς ἔχει·

th, she is all farded;



ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τοῦσδ' οὗς ἔχω.  
fane with the wreath I am wearing on.

ΓΡ. — ἐγὼ δέ γ' αὐτῷ καὶ φράσαι τι βούλομαι.  
I have to speak him too.

ΝΕ. — ἐγὼ δὲ γ' οὐκ εἴσεμι.  
I shall then go not in there.

ΧΡ. — θάρρει, μὴ φοβοῦ. — οὐ γὰρ βιάσεται.  
Cheer up, fear not; she will do no mischief.

ΝΕ. — πάνυ καλῶς τοίνυν λέγεις.  
Thou speakest the truth.  
ἱκανὸν γὰρ αὐτὴν πρότερον ὑπεπίττον χρόνον.  
I tarred her long ago.

Γρ. — βάδιζ'· ἐγὼ δέ σου κατόπιν εἰσέρχομαι.  
Go forward. I come behind.

Χρ. — ὥς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γράδιον  
How fiercely, o Jove, sire of gods and men,  
ὥσπερ λεπὰς τῷ μεираκίῳ προσισχεται.  
this crone, as an oyster, gets hold of the youth.

A simple - hearted rugged veracious man instead  
Chaucer's poor town parson, preaching God's gospel  
truly, with even a new light of Wyclif's doctrine.  
A clear delineation of the great reformer himself  
may perhaps be pleurably discerned in the picture  
Chaucer has fashioned us of the poor simple priest.

*A good religious man was there—a poor parson  
of a town—rich of holy thought and work; he was  
also a learned man, a clerk that Christ's Gospel truly  
would preach, and his parishioners devoutly teach. Be-  
nignant he was and wonderfully diligent, in adversity*

well patient, and such he proved to be often. Well loth he was to curse for his tithes, he would instead rather give, out of doubt, to his poor parishioners some of his offerings and substance. Little was him enough. His parish was wide and its houses far asunder, but he by no means left, either for rain, or for thunder, in sickness or in mischief, the farthest of his parishioners unvisited, whether great or little, by him on foot and in his hand a staff. Such a noble example he gave to his sheep; first he worked, and afterwards he taught. Out of the gospel he caught the words and added eke thereto this figure: IF GOLD RUSTS, WHAT SHALL IRON DO? If a priest, on whom we trust, be foul, no wonder is that a lewed man rust and a shame it is.... to see a dirty shepherd and a clean sheep. Well ought a priest to give example by his cleanliness how his sheep should live. He did not hire his benefice and leave his sheep encumbered in the mire and run to London unto St. Paul to seek for himself a chauntry for souls or to be with some brotherhood idling away from his post and duty [WITHHOLDE]; but dwelt at home and kept well his fold, that the wolf might not miscarry them. He was a shepherd and not a mercenary and, though holy and virtuous, he was by no means despitous to a sinful man, nor in his speech imperious and haughty [DAUNGEROUS NE DIGNE], but in his teaching descreeet and benign. TO DRAW THE FOLK TO HEAVEN BY FAIRNESS, BY GOOD EXAMPLE, such was his business. But if any person were obstinate, whoever might be, whether of high or low estate, he would sharply rebuke him at once [SNYBBEN FOR THE NONYS]. A better priest, I think, no-

and. He waited after no pomp or re-  
s himself a conscience seasoned with  
but he taught Christ's lore and his  
first following it himself.

He was a Plowman, his brother, who  
a cart-load of dung [THAT HADDE  
IL MANY A FOTHER]—a true and good  
ie]—living IN PEACE AND PERFECT CHA-  
ed God best with all his heart, whet-  
marterd [THOUGH HIM GAMED OR SMERTE]  
his neighbour right as himself. He  
thereto ditch and dig [DYKE AND DELVE]

in behalf of every poor wight with  
TEN HIRE] if it lay in his might. He  
ithes both with his own toil [SWYNK]  
abard he rode upon a mare.

1-loving, zealous, modestly valiant-  
ly rising in Chaucer's eye to a heroic  
do good, to clear out the old men-  
inate the dark ways of God to man.  
Reeve and a Miller, a Summoner and  
a Manciple and myself; not any more.  
is a stout puffy churl for the nonce,  
aw-boned; wherever he came, at wrest-  
ys the ram — [WHICH STANDS A PROOF  
.D] — Broad, short-shouldered, thick-  
as no door he did not heave off its  
running at with his head. His beard  
or a fox, large as a spade, on his  
a wart and thereon a tuft, as red as  
w's ears; his nostrils black and wide.

*He bore by his side a sword and a buckler ; his mouth as large as a yawning furnace, he was a jangler and a galliard, deep in sin and harlotry ; well skilful he was in stealing corn and tolling thrice and had a gold thumb too, by God.*

*He wore a white coat and a blue hood on, blew a bag-pipe, and therewithal he led us out of town.*

In a temper as merciless as the grinding stones of his mill—[ALL OUTWARDLY PICTURESQUE IN OUR VIEW OF EARLY ENGLAND]—our honest miller, (*the born servant of the lord's manor*) goes forth in pursuit of his planned theft of corn and flour ; he is by no means better than his other fellow-millers, very irrespective of the poor people, obliged to get their own corn ground from between the stones of their mills.

A dramatic sketch of life this, worth to be remembered.

*A genteel manciple of an inn court was there, from whom buyers might take example how to be clever in buying victuals, for, whether he paid or took on tally, he waited on his purchasing [ACHAAT] so skilfully to be always forward and in good estate. Now is not this a God's full fair grace that such lewed man's wit should outdo [PACE] the wisdom of a heap of learned men. He had more than thirty masters expert and curious of law, (among whom there were in that house a dozen worthy to be the stewards of any English lord, as they were able to make him live honourably and debtless on his income.... and to help all shire in any case might befall). Yet, this manciple set at all them his cap [SET HIR ALLER CAPPE].*



unning fellow, our Manciple, outwitting  
chicaning and sleight of hand any  
gentlemen and juridical wigs; whom  
enough by knowing what a buckram  
ing scoundrels they were.

was a slender choleric man, his beard  
as one can, his hair shorn round by  
docked beforehand, like a priest; his  
and lean, like a staff; there was no calf  
he could keep a garner and a bin;  
auditor who could overcome him. He  
er by drought or rain, the yielding of  
ain. His lord's sheep, neat-cattle, dairy,  
l poultry were wholly under his gover-  
ding to the covenant, he gave his recko-  
lord was twenty years old; no man  
earages against him. There was neither  
erdsman, nor any other hind who might  
t or his trickery [COVYNE]. They were  
as of death. His woning was full fair  
ershadowed with green trees. He could  
than his lord. He was privily fully and  
vell he knew how to please his lord sub-  
and lending him his own goods, and  
ank, a coat and a hood too. He had  
andicraft [MYSTER] and was thereby a  
enter. He rode a full good cob [STOT],  
—[POMELY GREY],—a long bluish-grey [OF  
e wore and by his side a rusty blade. He  
, near a town, Baldeswell by name. Tuc-  
friar, he rode the hinderest in the route.

Readers may wish to know  
wald the Reeve is.

He is a lord's steward [GE  
GRAF] serious and practical wi  
bodily physiognomy.

*A summoner was there too.  
row-eyed, fire-red-cherubin-face  
rous as a sparrow with black se  
[PILED] beard. The children wer  
No quick silver, litarge, brim-s  
of Tartar, no cleaning and bitin  
means help the whelks and knobs  
off. Well he liked garlic, onions a  
wine to drink, red as blood. I  
and cried as he were quite mai  
word but Latin — a few termu  
learnt out of some decree. No  
every day and eke a jay can cr  
pope. But if one probed [grope]  
spent all his philosophy. Aye  
would he cry. He was a gentee  
better fellow men would neter  
for a quart of wine any good  
cubine twelve months and excus  
knew also how to pluck [PULLE  
anywhere a good fellow, he wou  
awe, of the Archdeacon's curs  
were in his purse... PURSE IS TI  
But he lied right indeed. Each gu  
curses which slay just as absoluti  
too of a SIGNIFICAVIT [A WRIT*

DAUNGER] *he had at his own fashion  
ls of the diocese, and knew their se-  
advised them. A garland had he on  
gh for an ale-stake. He had made  
a cake a buckler.*

under the intensity of the plague  
d in the sight of such a vile mon-  
white excrescences, pustules and  
ating about, as an uncerimonious  
d diabolic mastiff of a Pardoner,  
ous horse laughter is by no means

a carrion and run in slime, there  
; a fouler bodily shape than he.  
Thersites' crookedness or Richard  
ur ugliness [RUDELY STAMPED, CHEA-  
RMED, UNFINISHED — as Shakespeare  
ak here and there some dull red  
d wit, which, mingling with the  
their brain, give them some point  
greeableness.

as low-sunk, foul and mortiferous  
ian.

t as ideal in his place as Chaucer's  
rdoner vulgar and villain, just as  
D NOT BE SHOWN LAUGHABLE, IF HE  
GLY] (1) as Shakespeare's Gloster  
le.

er Thersites durch die blosse Hüss-

Such a striking difference is perhaps by referring here Homer's diamond lated.

Θερσίτης δ' ἔτι μῶνος ἀμετροπῆς ἔκκι  
Thersites alone loquaciously croaked  
ὅς ῥ' ἔπεα φρεσὶν ἤσιν ἄκοσμά τε πο.  
many a bold rebuke from his immoderately  
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμει  
foolishly, without any decency, wrang  
ἀλλ' ὅ τι οἱ εἴσαιο γελοῖον Ἀργείοισι  
all he thought to be laughable to the  
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιου

\* Never a more contemptible man  
πολὸς ἦν, χωλὸς δ' ἕτερον πόδα \* τ  
crooked he was, crippled in one foot. But  
κυρτῶ, ἐπὶ στήθεσιν συνεχωρότε \* αὐτὰ  
gibbous as far as the breast joined; he  
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοτο  
his sharp - pointed, thin - haired head  
ἐχθιστος δ' Ἀχιλλῇ μάλιστα ἦν ἢ δ' Ὀδυσσεῇ  
A foe to Achilles chiefly and to Ulysses  
τὼ γὰρ νεικείεσκε \* τότε αὖτ' Ἀγαμέμνονα  
them both he upbraided; many to go

---

lichkeit lächerlich wird, ebenso weis ohne dieselbe sein.

[Yet in nowise Thersites is by me laughable; still less without it.]

*Lessing -*



*with feigned flattery and cheats he made the people and parson his apes. But, to tell the truth at last, he was in church a noble ecclesiast; well could he read a lesson or a story, best of all he sang an offertory, for well he knew he must preach afterwards, and well affile his tongue, to win silver as much he could; therefore he sang merrily and loud.*

Such is our Pardoner of Roncisvalles — an eager acidulous-faced and malign rat-eyed officiating ecclesiastic, whom the summoner attends as a ministering satellite. — Here he is, so to speak, in pontificals, higgling with no rich sinner about turning the key, which opens Heaven's gate. Pixes, orisons, all the would-be symbols of Catholicism become in his hands, by doemonic machinery and black art, gambling dice to cheat or scissors to shear the credulous bleating flock.

So thoroughly rich and fine a motley crowd are the Canterbury pilgrims, drawn by Chaucer with a due and sober touch, in all sincerity and faith to the soul of man!

Whereupon we are led to conclude that no where else in the world, but at the Panathenaic festival (1),

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(1) *I am referring here to the hundred of figures in relief in the frieze of the Parthenon, representing the Panathenæic procession — a lofty work of the Pheidias art. —*

The reader could not do better but consult: MRS. MITCHEL'S HISTORY OF ANCIENT SCULPTURE. NEW-YORK. DODD, MEAD AND CO.



## II

*...words may suffer phonetic change so as to  
take different forms, still being the one and same...*

ποικίλλειν δ' ἔξεστι ταῖς συλλαβαῖς, ὥστε δόξαι ἂν  
τῷ ἰδιωτικῶς ἔχοντι ἕτερα εἶναι ἀλλήλων ταῦτ' ὄντα.

ΠΛΑΤΩΝ. ΚΡ. XIII.

Plato's may be held the earliest and boldest attempt at an ingenious analysis in the etymological chemistry of words (1).

He starts with Kratilos' remark that a peculiar right name is inborn in each object, being it by no means mere what we may agree to confer on it, by emitting our breath, but being likewise congenital, either for Greeks or Barbarians (2).

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(1) ΚΡΑΤΥΛΟΣ — Kratilus, vel de recta nominum ratione. — Platonis opera a Marsilio Ficino, Florentino, translata — Venetiis a Philippo Pincio Mantuano hoc opus impressum fuit, Anno D.ni MCCCCCXVII - Die XII Aprilis. —

ΠΛΑΤΩΝ — Platonis Opera ex recensione R. B. Hirschigii - Graece et Latine — Parisiis. Editore Firmin-Didot MDCCCLVIII. —

(2) ...ὀνόματος ὀρθότητα εἶναι ἐκάστῳ τῶν ὄντων φύσει πεφυκυῖαν, καὶ οὐ τοῦτ' εἶναι ὄνομα, ὃ ἂν τινες ξυνθέμενοι καλεῖν καλῶσι, τῆς αὐτῶν φωνῆς μῦθον ἐπιφθεγγόμενοι, ἀλλ' ὀρθότητά τινα τῶν ὀνομάτων πεφυκέναι καὶ Ἕλλησι καὶ βαρβάροις τὴν αὐτὴν ἅ-  
πασιν.

ΚΡΑΤΥΛΟΣ — I.



*in by no means get persuaded otherwise be than either by he thinks any name conferred to be felt that another name over new names to objects, thing has its name adherent either use or law, names are*

whole truth of the real language ideal, perfect and correct. in the true nature of objects, and in its perfection, founded system of types and ideas, to confident guesses.

ing with stills, retorts, and Plato's attempt to bring such

upon nothing so substantial ends rather in smoke.

ναι, ὥς ἄλλη τις (ἐστίν) ὀρ-  
καὶ ὁμολογία. ἐμοὶ γὰρ  
ὄνομα, τοῦτ' εἶναι (καὶ) τὸ  
μεταθῆται, ἐκεῖνο δὲ μη-  
ὁ ὑστερον ὀρθῶς ἔχειν τοῦ  
κέταις ἡμεῖς μεικτιθέμεθα,  
θὸν τὸ μετατεθὲν τοῦ πρό-  
ρίσει ἐκάστῳ πεφυκέναι ὁ-  
μῶ καὶ ἔθει τῶν ἐθισάντων

ΚΡΑΤΥΛΟΣ — II.

The glottologist would rather know of what old forms arose and to what new forms words gave life, he finds indeed, through Plato's critical reagents, but ashes left him.

Plato [to give but a few instances] traces (1):

Ἀγαμέμνων to ἀγαστός κατὰ τὴν ἐπιμονήν, *mirabilis perseverantia vir* [WONDROUSLY PERSEVERING MAN].

ἀγαθός (probus) to ἀγαστός-θείος, *mirabilis - velox*.

ἄγεις, *dux*, to ἄγω, *duco* [ἄϊξ, goat (Max Muller's B. of W. 132)].

Ἄϊδης (Erebus) to ἀε.δές, *invisible*, or to εἰδέναι, *nosse*.

ἄήρ — αἰθήρ either to ἀέρα ῥέων, *circa aerem fluens* or to αἶρει, *elevat*, to αἰεῖ ῥεῖ *semper currit* or to ἄήτες, *flamina* [winds. Od. IX, 189.]

Ἀθηνᾶ, Minerva, to αὐτὸν νοῦν καὶ διάνοιαν... *ipsam mentem, cogitationemque*... or θεῖα νόουσης, *utpote quae divina cognoscas*.

ἄλιον-ἥλιον, *sol*, to ἀλίζειν, *congregare*, αἰολεῖν, *variare*, or αἰεῖ εἰλεῖ, *semper volvitur*.

ἀλήθεια (veritas) to θεῖα ἄλη, *divina quaedam ratio*.

ἀκολασία, *intemperantia*, to ἀκολουθία τοῖς πράγμασιν, *quaedam rerum consecutio*.

ἄμαθια, *inscitia*, to ἅμα [ὁμό-] θεῷ ἰόντος πορεία, *simul cum deo euntis progressus*.

ἄνία, *tristitia*, to το ἐμποδίζον τοῦ ἵέναι, *quod impedit ire*.

ἀναγκαῖον, *necessarium*, to ἄγκος ἰόν, *pervallem vadens*.

ἄνθρωπος to ἀναθρῶν ἃ ὅπως, *contemplans quae vidit*.

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(1) Marginal notes of ours are added in brackets.

ἐμπόδισμα τοῦ δαιόντος, obsta-  
t discurret per omnia.

· integra, ἀρετῆς ἵστωρ, virtutis  
ον μισπείσης, quasi congressum  
(Divāna) heavenly].

· πείτη, ἀεὶ ῥέων, semper fluens or  
τάτη, maxime eligenda.

· filius Mercurii, το ἀεὶ πολῶν,  
· [fluxus.

(fortitudo) το ἄνω ῥοή, sursum  
· ruscatio or τὰ ὅπα ἀναστρέφει,  
· nvertit.

· εν, masculum, ἀνδρεῖον, forte, ἀρ-  
· iut. sk. MAR. See: Kuhn's Zeitsch.]

· , ἐκ ἰφροῦ, ex spuma - (Hesiodus).  
· simplex, ἀεὶ βᾶλλον, perpetuus  
· λούων, expiator, ὁμοπλοῦν, con-  
· Ἀπελλοῦν.]

· treus) το ἀτειρῆς, ἀτρεστος, ἀτηρός,  
· corabilis, noxius. [Ovid.]

· νή, foecunda et generatrix.

· γεννήτειρα, genitrix.

· , Βολή, jactus. [jactus.

· is, persecutio, or τόξον Βολή, arcus  
· δεσμός ὁ λῖαν, vinculum forte.

· διατὼν, percurrens et permanans.

δικαιοσύνη (iustitia) το δικαίου σύνεσις, *iusti intel-*  
*ligentia*,  
 Διόνυσος το δίδους τὸν εἶνον, *vini dator*. [*ligentia*,  
 Δημήτηρ (Ceres) το δίδουσα μήτερ, *exhibens mater*.  
 Δία - Ζῆνα - (Jupiter) το δι' ὃν ζῆν, *per quem vita*  
*semper viventibus omnibus inest*.

δέον (opportunum) το δεσμός, *vinculum quoddam*.

Ἔρως (Amor) το εἰσερεῖ, *influit*.

Ἑρμῆς (Hermes) το ἑρμηνεύς, *interpres* or *εἶρειν*  
*ἐμήσατο*, *loqui machinatus est*. [Virg. Aen. 4.]

ἐπιστήμη, *scientia*, το ἵστησιν, *sistit*. [*eunti*.

ἐκούσιος (voluntarium) το εἶχον τῷ ἰόντι, *cedens*

ζυγόν (jugum) το δυοῖν ἕνεκα δέσεως ἕς ἀγωγὴν  
 (duorum ligandi gratia adductio).

Ἥρα (Juno) το ἐρατή, *amabilis*.

ἡδονή (voluptas) το ὄνησις, *utilitas*.

Ἥφαιστος (Vulcanus) το φάεος ἵστωρ, *luminis praeses*.

Ἥρως το ἐκ ἔρωτος, *ex amore*, or το εἶρειν *dicere*.

Θεός (Deus) το Θεών, *currens*. [*Deva*, bright,  
 sun. See: *Rigveda-Sanhitá* 1, 50, 8.]

Θῆλυ (foemina) το ἀπὸ τῆς θηλῆς, *ex papilla*,

Ἴρις (Iris) το εἶρειν, *loqui*. [or το θάλλειν, *florescere*.

ἡμέρα, ἡμέρα (dies) το ἡλειρονσιν, *desiderantibus*,  
 or το ἡμερα, *mansueta* [*domestic animals*.]

κίνησις (motus) το ἵεσις, *itio* [*gehung*, *allée*.]

ἱστορία [historia] το ἵστησι τὸν ῥοῦν, *sistit fluxum*,  
 or πιστὸν ἱστᾶν, *fidum statuere*.

- κερδάλεος (utile) το ἀπὸ τοῦ κέρδους, *ex lucro*.  
 λύπη (dolor) το διαλύσ.ς, *dissolutio*. [*minuit*.  
 λυσιτελοῦν (utile) το ἀνάλωμα ἀπολύη, *sumptus*  
 Λήτω, Λητώ το ἐβελήμων, *libens* or λειός ἥθους (μο-  
 μνήμη, *memoria*, το μονή, *mansio*. [*ris lene*).  
 μηχανή (*machinatio*) το μῆκος ἄνε.ν *multum per-*  
 μῆν (*mensis*) το μειοῦσθαι, *minuere*. [*ficere*.  
 νόσεις, *intellectio*, νέου ἔσις, *novi desiderium*.  
 Οὐρανία (Urania) το ὁρῶσα τὰ ἄνω, *videns supera*.  
 οἷσις, *existimatio*, το οἷσις, *ingressus*.  
 ὀδύνη (dolor) το ἐνδύσις, *ingressio*.  
 Ποσειδῶν (Neptunus) το ποσι-δεσμον ὦν, *pedum vin-*  
*culum habens*, or ὁ σε.ων, *quatiens*. [*inens*.  
 σελήνη (luna) το σέλας νέον ἔνον, *lumen novum et*  
 στάσις (*statio*) το ἀπόφασις τοῦ εἶναι, *negatio*  
*ipsius ire*. [*comitari*.  
 σύνεσις (*intelligentia*) το συνιέναι, *rei animum*  
 σῶμα (*corpus*) το σῆμα τῆς ψυχῆς, *sepulchrum*  
 τέχνη (*ars*) το ἔξις νοῦ, *habitus mentis*. [*animae*.  
 Τάνταλος το τάλας, *infelicissimus* [Pind. 1.]  
 φρόνησις, *prudentia* το φορᾶς καὶ ροῦ νόσεις, *la-*  
*tionis et fluxus animadversio*.  
 ψυχή (*anima*) το φύσιν ὀχεῖ καὶ ἔχει, *quae natu-*  
*ram vehit et continet*.  
 ψεύδος (*mendacium*) το καθεύδω, *dormio*.

Here let us pause.

Very much left to the delusive guidance of mere similarity of sound and meaning, we might be led to give to those artificial jointures of his own making, in which Plato, with no rigid test or clue to their historical elements, fancifully dissects words, an air of positiveness, in almost no degree, real or appreciable.

Etymology of a word ought to bring us, step by step, generation after generation, without a break, very far off, from the old couch of a word to its very cradle, in which lay nurtured, the first offshoots, from which, through different degrees and rates of phonetic change, it was to come.

I propose in this glossary producing the little I can draw from the feeding grounds and affluents of Chaucer's language, within the narrow boundaries of my range of sight and daily study.

May some other, more learned than I, add fulness to these faint stray murmurs of Chaucer's head-waters and sound the depths of the rushing mighty stream.

**A - one**, angl. *an*, sk. *ekah, eka, ekam* (é(na)ha?)

gr. εἷς (1) ἑ-ν-ς lat. *oi-nos, unus*, got. *ái-n-s*.

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(1) Forme ascendenti: *anglosassone, gotico, latino, greco, sanscrito*; forme discendenti: *inglese, tedesco, forme parallele neolatine antico francese, provenzale, francese moderno, spagnuolo, portoghese* — segue glossa: origine morfologica ed etimologica.



**achoken**, choke, angls. **accocian**, isl. *koka*,  
V<sup>-</sup>kuk (Skeat), soffocare.

**acloieth** - impedisce - (who so doth, ful foule  
himself acloyeth. *Parl. of Foules*, 517).

**acontyngē**, accounting (lat. *computo*, fr. *compte*).

**acorse** - accurse - angls. *cursian* (per met. da  
*cross*?) [gr. *συνρωτήρ*, calce de l'asta?].

**acoye** - calmare - (how best her herte for t'a-  
coye - *Troilus* V. 782).

**adamant** - lat. *adamant-s* (gr. *ἄδαμας* (ἀ-δαμῶω)).

**advocacyes** - (lat. *advocatus*, fr. *avocat*).

**adoun**, adown, angls. *â-dûne*, da una collina.

**adrad**, *adread* (pr. *a* int. e *dread*, angls. *droed*)  
atterrito. [V<sup>-</sup>*ae*, ingl. *ee*].

**adversitee** - (dal lat. *ad-vertere*, sk. *vrt*, got.  
*vairths*) [ant. ted. *wërdan*].

**added** (lat. *addere* da *ad* affine a sk. *adhi*, gr. (δ)ῆι).

**affeccioun**, affection (lat. *ad-fectare*).

**affye**, affy, lat. *ad-fidere*, ant. fr. *afier*, affine  
ad *affiancer* [gr. *πε.θω*?].

**afyne**, infine - (*tyl grapes be rype, and wel*  
*afyne* - *Rom. of the Rose*, 3690).

**afounde**, perire - (*My love may not... afounde.*  
- *Rosemounde*, 21).

**after**, angls. *aefter*, forma comparativa da *âf*,  
ant. pers. *apa-tara-n*.

**affile**, fr. *affiler* (lat. *ad-filum*) - aguzzare.



- aferd, afraid** (angls. *â-fairan*, affray, fr. *ef-frayer*, basso lat. *exfrigidare*).
- agaste, aghast** - ant. fr. *agacer*, ant. alt. ted. *hazian*, ted. *hetzen*.
- aggreggeth** - (lat. *ad-gravare*, ant. fr. *a-gregier*).
- agilten, offendere** - (*he shall no more agilten in this wise* - *Legende*, 438).
- agrief** - prov. *gren* (dal lat. *gravis*).
- agree** - fr. *agr  er* (dal lat. *gratus*).
- agryse** - (agroos, agrose) angls. *  grisan*, tremare.
- agroteyd, ristucco** - (but for I am agroteyd here.... *Legende*, 2454).
- aguler, aguiler** (fr. *aiguille*, needle), agoraio.
- agayn** - angls. *  g  n*, *gegn*, *gegnes*. con suff. gen.
- age**, fr. *  ge*, basso lat. *aetaticum*, lat. *aetas*, contr. da *aevitas*, ant. fr. *  dage*, sk. *  y-us*.
- alderbest, allerbest**, migliore di tutti (il *d*    ridondante).
- algate** - isl. *gata*, via, sp. *todas vias*, sempre.
- alwey-s** - angls. *eal-weg* - sempre.
- ale** - angls. *eale*, isl. *  l*, *V  l* (gael.) (*Wedgwood*).
- alderman** - angls. *ealdorman*, anziano, dan. *jarl*, *jealdra* - (earl).
- alyght** - angls. *  lihtan*, *gelihtan*.
- al** (awl) angls. *awul*, *oel*, *eal*, *  l*, ted. *ahle* cf. isl. *kunnleikr*, lesina.
- alambic**, ar. *al emb  q*, gr. *      *, fr. *alambic*.

**alayas, alloys**, fr. *aloi*, sp. *ley* (dal lat. *ad-legem*).

**alenge**, miserabile? gr. *εἰκρός*.

**alkamystre**, alchemist (ar. *al*: e gr. *χημεία*?)

**allows** (fusione dal fr. *allouer*, lat. *ad-locare* e *allouer*, lat. *ad laudare*).

**almanderes**, gr. *ἀμυγδαλή, ἀμυγδάλινος χρῖσμα* fr. *amende*, ted. *mandel*.

**almesse**, alms, gr. *ἐλεημοσύνη*, angls. *aelmesse*, ted. *almosen*. [paralleli.

**almycanteras**, almucantars, ar. *alimuqantarat* -

**almury**, la lancetta d'un astrolabio.

**alose**, lodare - (*he shal som Grek so preyse and wel alose* - *Troilus IV*, 1473).

**alpes**, fringuelli marini (*alpes, fynches, and wodewales* - Rom. 658).

**aketoun, aketon**, fr. *hoqueton*, ar. *al-q'oton*, tunica trapunta (origin. con cotone).

**aknow, aknowledge** - (gr. *γινώσκω, γινώσκω*).

**amblere**, ant. fr. *ambler* (lat. *ambulo*) - caracollante. [amongst.

**amonges**, angls. *among* (da *mengan*?) fattitivo.

**am, art, are (am)** - angls. *eom*, lat. *sum*, gr. *εἰμί*, sk. *asmi*.

**amorwe**, angls. *morgen*, got. *ga-maurgjan*, gr. om. *ἐν νυκτὶς ἀμολγῶ*.

**amadriades, hamadriads**, gr. *ἄμα* [δρυς, oak] *wood-nymphs* [virae querquetulanae].

- amalgamyng** - (gr. *μαλάσσω*) - amalgama.
- amenuse, amanuced, amenusynge** - diminuire.
- ambages** - (lat. *amb-ago*) - ambagi.
- amoeved, ameved** - cambiato, disturbato.
- amercimentz** (fr. *amercié*, at mercy, fines).
- amonesten** (lat. *ad-monere*) it. *admonestare*.
- amphibologyes**, gr. *ἀμφιβολία* (*ἀμφι-βίλλω*).
- and**, angls. *ond*, got. *an*, gr. *ἀντί*, sk. *anti*, ted. *und*, da una consonante primitiva.
- anlaas** (anlace) alt. ant. ted. *an-lar* (a-lato) - pugnale. [anoon, anone.
- anon** (at once) angls. *on-ân*, a traverso *anon*,
- another**, angls. *ôther*, got. *anthar*, lat. *alter* - sk. *anyatara*. gr. *ἕτερος*.
- any**, angls. *aênig*, cf. form. paral. *naênig*, ted. *einig*, affine al gr. om. *ἕν*.
- ancille** - lat. *ancella*. [enkel, V<sup>ang</sup>.
- anclee, ankle**, angls. *ancleow, oncleow*, ted.
- ancro, anchor**, angls. *ancor*, lat. *ancora*, gr. *ἄγκυρα*, fr. *ancro*, ted. *anker*.
- angres, angerly**, angls. *ange*, got. *aggwis*, gr. *ἄγχω ἄγχι*, lat. *ango*, fr. *angoisser*.
- anguysschous, angwyssous** - (got. *agis*, gr. *ἄγχος*) angosciato. *Angor est aegritudo pre-*
- anientissed** - annichilato. [mens. Cic.
- annueleer** - prete celebrante messe anniversarie.

- anoyouse**, inquieto - noioso - (*anoyouse thin-*  
*ges* - Parson's tale, 728). [choirs.
- anti-phoner** - gr. ἀντί-φωνος, alternate singing in
- anvelt**, anvil, angls. anfilt (*an-fealdan*) ted.  
*amboss* (lat. *incus*) gr. ἄκμων, fr. *enclume*.
- Aprille** (April) angls. *Aprelis*, got. *April* - (dal  
lat. *aperio*) [ab ἀφρός, spuma. Ovid. 4. Fast.]
- apostles**, (gr. ἱποστέλλω, ἀπόστολος) angls. Apostol.
- ape**, angls. *apa*, sk *kapi* (*kapila*, *kapisa*) ted.  
*affe* (la gutt. è sparita) (gr. κήπος) (garden)?
- apiked**, orlato (dal lat. *apex*). [care.
- apayed** (pleased) - ant. fr. *apaier*, lat. *ad-pa-*
- apaisen** - appease - calmare.
- aparaunce** - appearance - (lat. *ad-pareo*).
- apeyren** - *apeire* - impair.
- appalled** - ant. fr. *appalir* (dismay).
- approwours** (fr. *approuver*, lat. *ad-probo*).
- aqueyntaunce** - (ant. fr. *accointer*, pr. *accoin-*  
*dar*, basso lat. *accognitare*. [dicare.
- arace** - ant. fr. *aracer*, fr. *arracher*, lat. *era-*
- arblasters**, arbalisters, arcieri - (ant. fr. *arba-*  
*leste* - lat. *arcus* e gr. βάλλω.
- arede**, angls. *araedian* - interpetrare.
- aresoneth** - ant. fr. *arraisoner*. [Rom. 3327).
- arette** - contare - (...should arette falsheed -
- argoille** - tartaro - fr. *argile*, lat. *argilla*.



- ascaunce** - come se - dan. *schuins*, ant. fr.  
*a scanche* (Canon's Jeoman's Tale, 838).
- ascry** - fr. *criér*, lat. *quiritare*, sp. *gritar*,  
 ant. sp. *cridar*, ted. *schrein* (onomat.).
- ashen** - angls. *asce*, ted. *asche*, dan. *ask*, got.  
*azgo* - (lat. *oesculus*), ingl. mod. *ashes*.
- aspe** - angls. *aspen*, ted. *espe*, isl. *ösp*, dan. *asp*.
- aslake** - deprimere - (*the water shal aslake  
 and goon away*. Miller's Tale A. 3552).
- assay** - lat. *exagium*, ant. fr. *essay*, *assai*.
- asset** - ant. fr. *aset*, *asez*, fr. *assez*, pr. *assats*,  
 lat. *ad-satis* [ἐλς]. [azur.
- asure** - *azure* - ar. *az̄z-aq*, lat. med. *lazur*, fr.
- asweved** - abbagliato, angls. *a-swefan*.
- a-slope** - angls. *slopen*, isl. *slapa* (aside).
- at atte** (at the) angls. *act*, got. *at*, lat. *ad*, sk.  
*adhi* (nessuna traccia in tedesco).
- atanes** - *at once* - immediatamente.
- atazir** - planetario influxo avverso.
- ateyne** - attain - fr. *atteindre*, lat. *attingere*,  
 pr. *ateigner*, ant. fr. *ataindre*.
- atemprence** - (lat. *temperamentum*) V<sup>τ</sup>εμ?
- athinken** - cruciare - (*the whiche right sore  
 wolde athinken me*. Tr. V. 878).
- atyr** - attire - ted. *zieren*, angls. *tîr*, ant. fr.
- aton** - *atton* - assieme. [attirer.



ay - angls. *á, â*  
     aff. lat. *a*  
 axe - ask - angle  
 azimutes - ar. *as*  
     *zioni d' u*  
 baar, bar, baren,  
     *ran, ted.*  
 ba, kiss, forma  
     *bâhi, banj*  
 babewynnes, babe  
     (*da babim*)  
 bachelorye - fr.  
     *vaccalaris*  
 baggeth, squints  
     *loketh fat*  
 balkes, beams, an  
     dan. *bjelk*  
 balled, bald, calv  
 balaunce, hazard,  
 baillic, baily, bai  
     so lat. *ba*  
 baiten, feed (*sca*  
 bale, harm, angl  
 banes, bones, an  
 barbe, veil, lat.  
 barbour, barber,



ren, ant. fr. *baraigne* (Diez lo rad-  
a *bar*, man).

∴ fr. *bargaine*, prov. *barganh* (bas-  
t. *barca*?).

apron - grembiule, lap-cloth.

basilisk - gr. *Βασίλειος*.

. di *debate*, angls. *bate*.

l. ted. attraverso il fr.) ant. fr. *baud*.

ldrik, ant. fr. *baudrik*, lat. *balteus*.

*bacan*, ol. *balken*, ted. *backen*.

m, ant. fr. *baulme*, fr. *baume* (da  
*baal-shaman*).

, gall. *bawaidd*.

, angls. *bed*, preghiera (da *biddan*).

l - ....for beele cheere - Prioress'  
B. 1599.

angls. *beó*, *bí*, *beón*, *beônâ*, *beóum*

1) [sk. *ridu-pa*, form. dial. di *mridu*  
*l*?) isl. *by*, ted. *biene*, lat. *abee*.

. angls. *boer*, fr. *bière*, ted. *bahre*,  
*era* [offshoot of sk. *bhar*, φέρω].

vs - angls. *boelg*, ted. *balg*, irl. *bolg*.  
*yme*-(of brass they broughten bemes).

. angls. *bendan*, isl. *benda*). [borme.

gls. *beorma*, dan. *bårme*, basso ted.

, angls. *berern* (bere - oern - bar-

ore). [gr. *Ζεῖαι* (*Ζεῖδωρος*) celt. *eórna*.

**besaunt** (contr. da *Byzantiu.*

tina in corso in Ingl

colo al tempo di Ed

**beye**, buy - angls. *biegan*,

**bi-bledde** (aff. angls. *blôd*,

*bloth*, ted. *bluhen*, blu

**bicched** (forse dal tema *p*

dan. *bikkel*.

**beheste** - angls. *behaes*, form

**boon** - angls. *bâu*, ted. *bein*

**boor** - angls. *bâr*, ted. *bêr*,

**boos** - fr. *bosse*, pr. *bossa*,

**boot**, angls. *bât* - ted. *boot*

gine scandinava).

**bord**, angls. *bord*, got. *baum*

**bordels**, **brothel**, fr. *bordel*,

bawdry house).

**bragot** - porzione di birra e

**brat** - tabarro - angls. *brat*

**brawn** - ant. fr. *braon*, ant

**breres**, **briars**, angls. *broer*,

*briar*, gael. *preas*).

**brybe**, **bribe** (fr. *bribe* - offi

**brocage** - angls. *brúcan*, dan.

**broche**, fr. *broche*, basso la

**brode**, **broad**, angls. *brád*, go



**deyerye** - (isl. *deigja*, lattaia) cascina.

**deys** - (ingl. mod. *dais* - fr. *dais*, dal lat. *scus*) tavola d'onore.

**doked** - (da l'isl. *docker*, codino) tagliato e

**endite** - (dal lat. *indicare*) comporre.

**fee** - (angls. *feoh* pecora, ted. *vieh*, affil. lat. *pecus*, alto ted. *fihu*) *fee symple absolute* in contrapposto a *limite* - feudo.

**fetys** - (fr. *fait*) - ben fatto. [tortu

**forpyned** - (*for.* intens. e *pine* angls. *p*

**fother** - (angls. *fôther*, ted. *fuder*, *fuhr*)  
rico d'un carro. [proprie

**frankeleyn** - (ant. fr. dal lat. *francus*) l

**gobet** (gael. *gob*, bocca) boccone (fr. *got*

**haberdasshere** (da l'ant. fr. *hapertas*, una  
cie di panno) rivenditore.

**habergeon** - (da *hals*, gola e *bergen*, diser  
- ant. alto ted. *halsberg*, fr. *hauberq*  
armatura consistente in una tu  
senza maniche, formata di picco  
nelli di ferro e d'acciaio contesti  
scendente dal collo in mezzo al co

**halwes** (angls. *hâlig*, ted. *heilig*, ingl.  
santi metonimicamente per santu

**harlot** (gall. *herlawd*, giovincello, *herlodes*  
vincella, ant. fr. *harlot*).



**pardee** (fr. *pardi*, forma  
come *Egad* di *by*

**partrich** - (fr. *perdrich*, i  
lat. *perdix*) becca

**parvys** - (lat. *paradisus*)  
evo al pronao d'u  
le antiche sacre r  
steri in questo spa  
nicamente il pari

**pilwe-beer** (lat. *pulvinus*, c

**pltaunce** - (fr. *pitance*, la  
*pittance*) pietanza  
concessa al moni

**poynaunt** - fr. *poignant*  
cante (*piquant*).

**purveiaunce** (fr. *pourvoir*

**rage** (lat. *rabies*, cogn. i  
trespicare [*to romp*

**scathe** - (angls. *sceth*, *scea*

**sleighte** (ingl. mod. *slȳ*,

**snybben** (isl. *snubba*) - r

**somnour** (lat. *summonere*.

**spiced** (fr. *espèce*, lat. *speci*

**stepe** - lucido - *bright*. [*v*

**swynk** - (angls. *swincan*  
chinaggio [*toil*].

**taffata** (fr. *taffetas*, dal p



spendio - cita il termine: *pa* usato a significare una specie (nella Fiandre Francesi) di pane fino e bianco inferiore più fine, detto *simnel bread*.

**wood** - (angls. *wód*, got. *wods* affinenza (Odino degli Scandinavi). fa scaturire da l'angls. *wadan*, lat. *vado*) matto.

**wrestlynge** (frequent. di *wrest*, angl. *lian*, dan. *worstelen*) contesa

**wrighte** - (angls. *wyrhta* da *wyrkan*, *work*, della stessa radice del γάρξομαι, ἔρδω) lavoratore.

**wympul** - (angls. *winpel*, probabilmente salizzato ed affine a *whip*) - c

**yeddinges** - (isl. *goeda*, scozzese *yea* giare) canzone o ballata - canto d'un menestrello.

**yeldyng** - (da l'angls. *gildan* - cedere, affine a *guild*) - prodo

**yeman** - (manca in angls. di dubbia. Potrebbe essere affine al fri *gamon*, uomo di contado (*gau*) - o a *gyman* protettore, *gyrne* - cura (contadino indig





identify the historical authenticity and transition, WHICH IS INDEED OUR TASK HERE (1).

That Chaucer has done something, nay much, to get organic and consistent the inorganic body of the English language, cannot be doubted. Yet, still the question is: specially what? He coined no new words, nor aliens were Englished by him; his proved a mere sound winnowing and sifting; in his fermenting van so many philological heterogenities, loose miscellanies, jarring accidents rally, whirl heaven-ward, specifically-light, and hover tumbling in a new coalescence and intermixture of a kind named « Chaucerian poetical diction. »

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(1) ...ὁ ἐπιστόμενος περὶ ὀνομάτων τὴν δύναμιν αὐτῶν σκοπεῖ, καὶ οὐκ ἐκπλήττεται, εἴ τι πρόσκειται γράμμα ἢ μεταίχεται ἢ ἀφίηται, ἢ καὶ ἐν ἄλλοις παντῶν γράμμασιν ἐστὶν ἡ τοῦ ὀνόματος δύναμις...

(The scientist of language acknowledges their power, even though some letter is added, changed by metathesis, worn off, or though the words may be in quite other letters cast).

### ΠΛΑΤΩΝ. ΚΡΑΤΥΛΟΣ. XIII.

A consistent lexical, grammatical and ortographi-cal system dwells, ducked under, into the various readings of Chaucer's manuscripts.

Few remarks respecting it D.<sup>r</sup> Corson offers in his *Synopsis of Chaucer's Grammatical Forms* See our PROLEGOMENI, Modica, 1903.





*seemly man was our host to all, fit to be a marshal  
a hall; large, steep-eyed; a fairer burgess there u  
none in London Cheapside. Tongue-bold, wise, u  
taught, manly. He was merry too and, after sup,  
being our reckoning made, he spoke jolly thus:*

NOW, LORDS, YOU HAVE BEEN HEARTILY WELC  
TO ME, AND I AVOW YOU ARE THE MERRIEST COMPAN  
SAW THIS YEAR, AND FAIR I WOULD GET YOU MERE  
STILL... AT NO COST. YOU GO TO CANTERBURY, GOD I  
SPEED YOU AND THE BLISSFUL MARTYR REQUITE YOU F  
LY [QUITE YOW YOURE MEEDE]. YOU PROPOSE, WEI  
CAN GUESS, TO SPEAK, WHILE RIDING THROUGH THE W  
FOR THERE IS NO COMFORT, NEITHER MIRTH, TO RIDE O  
AS STONES. IF YOU LIKE, ALL BY ONE ASSENT, TO ST  
TO [AT] MY JUDGEMENT, I SHALL MAKE YOU DISPORT.  
BY MY DEAD FATHER'S SOUL, YOU SHALL NOT BE MEI  
SMITE MY HEAD OFF.

Thus high-handedly our host talks. First and l  
his is as pertinaciously clear and peremptory a spe  
as Meinherr Mengs' reply to the merchant Philip  
in Scott's whimsical sketch of a German Hostel

LORDS, NOW HEARK FOR THE BEST, TAKE NOT IT, P  
IN DISDAIN; THIS IS THE POINT TO SPEAK SHORT AND PL  
EACH OF YOU, TO SHORTEN OUR WAY, SHOULD TELL  
TALES ON THE WAY TO CANTERBURY, AND TWO ON  
WAY HOMEWARD (OF ADVENTURES FORJERLY BEFALL  
WHICH OF YOU TELLS THE BEST SOLACEFUL TALES SH  
HAVE A SUPPER AT THE COST OF US ALL, WHEN WE C  
BACK FROM CANTERBURY. AND, TO MAKE YOU BY FAR  
MERRIER, I WILL GLADLY RIDE WITH YOU AT MY  
COST, AND BE YOUR GUIDE. WHO GAINSAYS MY JUDGM

WE SPEND BY THE WAY. IF YOU  
BE STRAIGHT THAT I MAY EARLY  
DRE ....

of talkative hum-bug and gri-  
While standing gaping in ad-  
the courtain fall, for the pro-  
terbury Tales is played already.  
*hen the day began to break, our  
cock of us all, and gathered us  
nd we rode forth slowly to the  
as, and there our host stopped*

MASTER AND LORD, NOW DRAW SLIPS  
AT IS MY WILL. COME NEAR, MY  
U, SIR CLERK, LET YOUR SHAME-  
DY NOT, STRETCH YOUR HAND TO

*ture, sort or chance, the lot fell*

*nd he began with a well merry*

TEAOΣ.









